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THE

Missionary Magazine

AND

CHRONICLE.



NATIVES OF SOUTH AFRICA REBUKING THEIR OPPRESSORS.

SOUTH AFRICA.

KURUMAN.

In consequence, as it is apprehended, of unremitting attention to the translation of the Old Testament Scriptures into the Sichuana language, our honoured brother, the Rev. Robert Moffat, has for some time past suffered much from a distressing affection connected with the sense of hearing. The Directors, considering that a temporary cessation from his arduous labours, would, under the Divine blessing, be the most likely means for its removal, had strongly recommended Mr. Moffat to repair to the sea coast of South Africa, or, if necessary, to England, with a view to entire relaxation and change of scene.

In reply to this suggestion, Mr. Moffat, in the letter from which the following extracts are taken, has, with much disinterestedness, urged as one reason for not leaving his post, the very critical state of the Bechuana Missions, owing to the ruinous proceedings of the emigrant Boers in that quarter.

The particulars of the destruction of Dr. Livingston's station by these lawless oppressors, was given in our number for February, and Mr. Moffat's statements go far to confirm the apprehensions that have been entertained, that the encroachments of the Boers, unless restrained by the British Government, will lead to the eventual extinction of all the native tribes exposed to their influence.

Mr. Moffat's letter, under date 22nd Nov. ult., besides describing the evils already inflicted, and to be further apprehended, from the rapacity of the invaders, also supplies some interesting information respecting the Kuruman Mission:—

AGGRESSIONS OF THE BOERS UPON THE
MISSION STATIONS.

"The present state of the country is such as it has not been since I entered the field. The violent opposition of the tribes to the introduction of the gospel, during the early years of the Bechuana Mission, the threatened destruction by the hordes of Mantatees, and the successive and devastating inroads made by the mixed freebooters of Corannas, Griquas, and Bushmen, appear on the retrospect, as mere gusts compared to the storm which now threatens to sweep away all the fruits of the labours of Missionaries and philanthropists. This is a time when all the wisdom, caution, and firmness, that can be called into action, are required. We need all the heads we have, even were they seven-fold stronger than they are, with fervent and persevering prayer, that the Divine Spirit would lift up a standard against the approaching enemy.

"The Mission station among the Bechuanas, commenced and carried on by Dr. Livingston, and latterly under the care of a native teacher, is now a solitude, brooding over ashes and dead men's bones, while Sechéle and his followers, who escaped the balls of the Boers, are in the fastnesses of a neighbouring mountain, suffering from want of their supplies, taken or destroyed by the enemy. The Bakhatia of Mabotsa have been plundered and slain, and the survivors scattered in the desert wilds. The Bahurutse of Matébe, (a third Missionary station) are now prostrate, because on the side of their oppressors there is power. Their chief lets me know that he is now reduced to be 'a dog of the Boers,' and is only watching for an opportunity to save himself and his people from destruction by flight. The Banguaketse, among whom we had two native teachers, have been driven from their towns, and our native teachers, as well as those of the Be-

chuanas, have been compelled to retire to this station, while some of them have lost much of their property. The Barolongs, on the Lotlakane River, among whom Mr. Ludorf, a Wesleyan Missionary, was living, have fled to the westward, having narrowly escaped the fate of the Bakhatla and Bechuana; and Mr. Ludorf is on his way southward, seeing no possibility of continuing his labours among that people. Mahure, the chief at Taung, is being threatened by the Boers, and even this station is menaced.

"The Boers can give no reason whatever for the work of extermination which they are carrying on, except their own determination, that all the aborigines must become their vassals. They conceive that they have an especial right to engage in wars, and dispossess chiefs of the lands of their forefathers, by virtue of their late treaty with the British government, in which the independence of the Boers, north of the Vaal River, is acknowledged and proclaimed. This in their judgment includes all the country north of the Vaal River, from its source to the point where it enters the western ocean. Every act of rapine and bloodshed is now carried on under pretext that the country is theirs by authority of the queen of England. This strange note jars harshly in the ears of the natives. Their estimate of the English character once stood very high. Formerly the Boer thought he had a right only over that portion of the country from which Moselekatsé had been expelled, but since the broad seal of England has been fixed to a treaty, which has no reference to the rights of the natives, who number ten to one of the Dutch Boers, they extend their territorial claims from east to west, and to the equator on the north."

INFLUENCE OF THE GOSPEL IN PREVENTING THE NATIVES FROM RENDERING EVIL FOR EVIL.

"Such is the present state of the country beyond us, and how near the enemy may approach, or how soon these quarters may be visited with the dire calamities which have beset others, is hid from our eyes. We look to Him who is higher than the highest. Sodom would have been spared for the sake of ten righteous persons. We have not only tens but hundreds in our different Missionary

stations, who are praying for the peace of Jerusalem. We may, therefore, be allowed to exercise a strong hope that He whose name is a strong tower will restrain the wrath of man. We have many among us who may be accounted righteous, which the following fact received to-day from an out-station will exemplify. Lately, a company of Dutch Boers, who had left the colony to join those in the interior, called at one of our out-stations on the Kolong River. They avowed their intention at once; and, in the course of conversation with the chief and some of his attendants, showed that they not only knew, but approved of what had lately been done to the Bakhatla and Bechuana tribes. Some remarks as to rights of property were dropped by a native, who inquired on what authority the Boers dared to kill and plunder tribes, who were, with respect to the Boers, guiltless before God and man. After some embarrassment they replied, that their guilt was that they would not submit to a government. 'No,' rejoined the Mochuana, 'for who is there who would submit to exchange freedom for slavery?' 'The Boer,' he added, 'rejects the Divine command, "Thou shalt love thy neighbour as thyself"—and do to others as you would wish them to do to you.' Another Mochuana resumed the subject, and addressed them as follows:—'Are you not afraid to pass through our country? The people who have been killed by your relations in the interior are our friends. Schéle is our friend. We are of one nation. Are you not afraid to come among us after what has taken place? You have to be thankful to the word of God that you are alive this day. We have received the doctrine of God, and but for the fear of God—but for the number of believers in this place, you would have been dead men where you now stand. We should have put you into our hands and consumed you. We thank God that we have been taught to love and pity all men.'—(See Engraving, page 61.)—This testimony is true. The Boers were obliged to return by the way they came, as the chief would not allow them to pass through his territories. Of course, they had to seek another road to join those who have lately been wallowing in rapine and blood.

"The painful events referred to are casting

before them long and ominous shadows, and cannot be allowed to pass without being narrowly watched, investigated, and faithfully reported, by such as possess the means of doing so. This has already been done to the public, as well as to the highest authority, in the colony. Farther atrocities perpetrated on the unoffending will follow in due course, so that if the English Government fail in its duty to respect the rights of communities with which it comes into contact, neither it nor the public will be able to plead ignorance."

THE CHIEF SECHELE'S CHILDREN.

"In addition to the charge of Sechéle's elder children, whom he sent to my care for their education about eight months ago, he also sent hither, after the attack of the Boers, his wife and little ones, with a considerable retinue, for safety. These are all on my premises, and are to a considerable extent dependent on me for supplies. Such entire confidence reposed in us we reciprocate with pleasure from a persuasion that it will hereafter turn to the furtherance of the gospel. You will readily conceive that their sojourn with us forms a weighty addition to our cares, but especially to those of Mrs. Moffat, who exerts herself to the utmost of her strength to form their minds, as well as to initiate them into civilized habits. They are obedient, and the progress they have made is most satisfactory. With the exception of the eldest girl, who could read well when she came, these young people were in a state of total ignorance. They all now attend the day-school under Mrs. Ashton. On returning to our house they go to their needle-work. During the afternoon a native girl gives them lessons in reading, &c., and in the evening they are taught writing, where I can superintend them without losing much time. They all appear perfectly happy, and are not insensible to the advantages they enjoy. They are even now so much altered in their habits and appearance, that it has been remarked, that if their father were to happen to come among them he could not know them at first sight. We feel as if we could not on any account abandon such an interesting charge."

SCRIPTURE TRANSLATION.

"The work of Scripture translation is being carried on as fast as it is possible for

our circumstances to allow. It will be enough to say, that every hour not taken up in general Missionary labour is devoted to it. At present I have got to nearly the end of the 1st Book of Samuel, while the Book of Joshua is now going through the press."

NOTICES OF THE KURUMAN MISSION.

"The present state of our church and branch churches, as compared with late years, is more encouraging, and is calling for increased efforts on our part. The people are more settled in their habits, while their minds are becoming better informed on subjects calculated to advance their temporal as well as their spiritual interests."

"The grounds on and near the station are being more generally brought under cultivation, and thus many are not only able to obtain a livelihood from their gardens, but have also from the produce been able to procure for themselves tools and decent clothes from the merchant store. From among localities less favoured than the Kuruman for purposes of irrigation, numbers have begun to work the fountains, and lead out the water. This, as a matter of course, has a tendency to separate communities, which reside at places where gardens depend entirely on rain, but the results are favourable. The people who thus labour, though it be for the bread that perisheth, become settled on spots, which their own hands have turned to advantage. Every thing about them assumes a permanent appearance, while they imperceptibly lose their native taste, for removing from a locality, because, as they say, 'It has become old.' Besides, those who have made these efforts, chiefly from Lekhatlong and Bougélong, are such as can generally read well and conduct religious services on their different locations, and occasionally visit their respective stations, which are at no great distance, and from their contiguity to us we are able to visit them. This is as it ought to be. The importance of such a course being adopted, not only for their own comfort, but also for securing the country to themselves, I had been pressing on their attention for years before my visit to England, with the offer not only of counsel, but the procuring tools to carry the measure into effect. A nomade, and especially a hunting life, is a fearfully circuituous road, either to civilization, or the soul's salvation,

and particularly the latter. Elephant hunters among the natives invariably retrograde in every thing that is good. I have watched the influence of this occupation for many years, and we could heartily wish that the elephant, that noble animal, existed nowhere but in menageries, or under the care of a mahoot. By elephant hunting some lose their lives, and what is infinitely worse, many lose their souls.

"The views of the natives have undergone a material change on many points of importance, and among others as to the cultivation of fields and gardens. When they first saw us employing people to convey the contents of cattle folds to our gardens, the act being in their judgment too ludicrous to admit reflection, they laughed boisterously, supposing

it to be one of our foolish customs, in order to charm the ground, as they were wont to do to their own gardens, by chewing a certain root, and spitting on the leaves to make the whole more fruitful. Thus from time immemorial millions of heaps of manure were turned to no useful account. It was very long before they were convinced, but at last they discovered that manured gardens, not only did not '*get old*,' but could be made *very young again*, and, therefore, the veriest heathens may now be seen carrying manure on their backs, and on the backs of their oxen, to garden grounds. Lately, an individual remarked to me on this subject, 'I cannot,' said he, 'persuade myself that we were once so stupid as not to believe what we saw with our eyes.'

We subjoin the following extract of a letter from Dr. Livingston, dated Kuruman, 2nd Nov., ult., giving further details respecting the atrocious proceedings of the Boers, and from which it also appears that our enterprising brother, undaunted by the threats of the enemy, and the serious obstacles thrown in his way, was about again to set off to the Lake region.

I reached Kuruman about three months ago. I was longer on the way from Cape Town than the distance required, and all the other hinderances which occurred were at last crowned by the complete breaking down of a wheel near this place. As soon as this was ready I prepared to leave, but the news of the horrid deeds of the Boers arrived, and I then perceived that a kind providence had been detaining me, that I might not fall into the hands of the marauders. Had I been able to travel as quickly as my desires dictated I should have been at Kolobeng at the very time of the attack, and as the commandant repeatedly expressed sorrow at not having caught me, and also his determination to cut off my head, I feel certain that they would at least have taken all the property I now have, and rendered my present enterprise abortive. They are much exasperated against me because Sechéle cut off about thirty of their number, and resolutely refuses to block up the path to the North for Englishman. Since I returned into the country they have attacked and dispersed eight tribes, and though great numbers of the natives have fallen, not another drop of Boerish blood has been shed.

The Wanketse and Bakatla followed the usual course of tribes in that quarter; they fled without attempting to strike a blow on those who were wantonly killing them. But Sechéle fought a whole day, therefore, say the Boers, 'that horrid doctor must have taught them to fight.'

"It is necessary to distinguish between the Colonial farmers of Dutch extraction, who are usually called Boers, and those in the interior of the same name, whose independence has been lately acknowledged by the government. The latter are the dregs of the Colonial population, and if we do not bear in mind the general belief they entertain that black people are without souls, it is difficult to believe the records of their barbarity and callousness in shedding the blood of the coloured people. I can declare most positively that the Bakwanis have given no offence to these Boers during the last eight years, and the only reason they themselves could urge for attacking them were, that Sechéle refused to become their vassal and prevent English traders and others from passing him towards the countries beyond. I have not the smallest wish to screen Se-

ché from blame. The Bakwanis, Wanketse, and Bakhatala have wilfully rejected the gospel, and have brought on themselves the just judgments of God by their unbelief; but, in the estimation of the Boers, the head and front of Sechéle's offending is neither more nor less than his refusal to obey their repeated demands to shut up the interior from English enterprise. They are determined to secure for themselves all the ivory now brought from the Lake region. The plea of preventing the English from dealing in arms and ammunition among the natives is a mere subterfuge, as it is notorious that they deal largely in these articles themselves. Their determination makes me more resolved than ever to open up a new way to the interior, and the experience of that kind providence which prevented me from falling into the hands of those who would have at least sadly

crippled my efforts, encourages me to hope that God graciously intends to make some further use of me. I have received friendly assurances of welcome from the principal men of the Makololo, by means of native traders who have lately returned from that country. And though the present delay is the more difficult to endure, inasmuch as it is consuming the time in which I am unencumbered, it may be that I am thus prevented from falling a victim to the fever. The losses we have sustained from the depredations of the Boers amount to upwards of £300. We shall move the more lightly now that we can put all our goods into one waggon.

"Nov. 12th.—I am preparing to start for the North during this week, or the beginning of the week following."

DEATH OF ANDRIES WATERBOER, THE CHRISTIAN CHIEF OF GRIQUA TOWN.

THE subject of this notice was extensively known, and held in general estimation by all classes, of both the white and coloured inhabitants of Southern Africa. Nearly half a century ago he was led under the teaching of the Missionaries to embrace the Gospel, and during that long period he was enabled, through the grace of God, to maintain his Christian integrity, though exposed, by the prominence of his social position, and the embarrassing nature of the public events with which he was associated, to many trying experiences.

Waterboer was not a hereditary chief, but owed his elevation to that post of honour entirely to the spontaneous suffrages of his countrymen, and on the sole ground of the confidence they felt in his character and qualifications. To this event Mr. Moffat refers in his "*Missionary Labours and Scenes in Southern Africa.*" After describing some political troubles that had occurred at Griqua Town, the writer, who then (apparently in the year 1820) resided at the station, observes:—

"For some months the affairs of the place looked like a ship's company without helm or compass; and the consequences were sometimes serious, and frequently ludicrous. The hint was given to appoint one of their own number to take the government of the village. The idea was eagerly embraced; the elders of the people met, and one would have thought that an elder would have been elected; but no, they unanimously voted Andries Waterboer to the office of chief. This was a decision which reflected the highest honour on the judgment of the Griquas, for the person on whom they had fixed their attention was one

who possessed neither name nor riches. He had, however, enjoyed advantages, having been educated on the station, under the eye of the Missionaries; had been with others set apart as a Native Teacher, and had long been employed as an assistant in the school, where he was found on the very day of his appointment. We had neither part nor lot in the matter, though it afforded us entire satisfaction."

After describing the outbreak of further troubles, Mr. Moffat adds—

" But Griqua Town survived, by the blessing of God, on the intrepid and persevering efforts of Waterboer to establish the principles of order and peace. He has always continued to preach, as well as to exercise his office as magistrate; and though in the eyes of many this union of office is inexpedient, he has ever maintained his cause."

The subjoined account is extracted from a colonial journal, the "*Friend of the Sovereignty*," and is truly valuable as a public testimony to the honourable Christian character of the departed chief:—

" The worthy old chief Andries Waterboer, has left this for a better world. His illness was very short, having been confined to his bed for a very few days. He died on the 13th instant, (Jan.) On the 5th, though poorly, he was sufficiently well to preside at the Missionary Meeting held at Griqua Town, and spoke with much of his usual fervour—this was his last public appearance—on the 8th he took to his bed, and on the 13th breathed his last. He has left behind him an unblemished character—a character on which his friends can reflect with pleasure. At an early age he made a profession of Christianity, connected himself with the church at Griqua Town, and for the long space of upwards of forty-five years, he maintained that profession without wavering. He was a man of great vigour and energy, and possessed considerable ability. His mind was acute and comprehensive, but his ideas were somewhat deficient in clearness. His imagination was powerful, but not always under the control of his judgment. His powers as an orator were of no mean order. His addresses, though sometimes digressive and occasionally obscure, were frequently very effective; and I have often listened with considerable pleasure to his earnest and frequent appeals to his people. He was chosen chief of Griqua Town at a critical time, when society there was in a very disorganized state—but in this difficult position he showed a vigour and talent of a very unusual kind, and succeeded in reducing things to order, and putting an effectual

check upon the marauding expeditions of the Bergenaars. His address was pleasing, and though firm and decided, his manners were very conciliatory—hence invariably he gained the respect and esteem of all who were acquainted with him—Europeans and natives unite in speaking well of him. The most bitter enemies of the coloured were compelled to except Waterboer from their sweeping censures, and admitted that he was a good man. Those who have seen him only of late years could form no idea of what he was when in his prime. For some years past his constitution was enfeebled, and his mind had lost its vigour, but he never lost sight of the high principles by which he had been actuated from an early age, and still manifested a great interest in the temporal and spiritual welfare of the inhabitants of South Africa. With all his failings, (and of course of these he had his share) Waterboer has been a great blessing to the country. In former years he was the rallying point of the friends of order and peace in this quarter—a refuge for the oppressed and destitute—and his name struck terror into the heart of the ill-disposed. He has now gone to his rest at a ripe old age, followed by the regrets of his people, and his name will long be remembered with affection and respect by the natives of this country.

" He was the first chief in South Africa with whom a regular written treaty was made by the British government; and to that treaty he ever adhered. No violation of that treaty was ever charged against him—and all the

British officials who have come in contact with him are loud in his praises. Unfortunately of late he has had his confidence in the integrity, justice, and generosity of the British government shaken by circumstances to which we need not now advert; but his resolution was taken that there should be no just ground of complaint against him; and by that resolution he abided to the last. It

is probable that he will be succeeded in the chieftainship by his son; and if so I am confident that he will prove a worthy successor to his late excellent father. Having been intimately acquainted with him for many years, I have always found him a highly respectable and intelligent young man—one under the influence of enlightened and Christian principles."

I N D I A.

GUZERAT.

THE Guzeratti Mission, under the charge of the Rev. Messrs. Clarkson, Taylor, and Corbold, though it has, in the good providence of God, found a local habitation in two eligible sites, viz., Mahi Kantha and Borsud, on the banks of the Mye River, presents this peculiar characteristic, that the converts have to be gathered from numerous surrounding and widely-scattered villages. Hence, itinerary has become the primary work of the Missionaries, and it is by means of the frequent visitation of the villages that they maintain their intercourse with those of the believers who are not settled in the Christian colony at Borsud, and by which also they seek to make new converts to the faith of Christ.

In November last, Mr. Clarkson, accompanied by a faithful native evangelist, Gungaram, undertook one of the more extended of these Missionary tours, of which the subjoined particulars, furnished by Mr. Clarkson, will be read with interest.

BREAD CAST ON THE WATERS.

"*Kurrumsud*.—This whole district is famous for its tobacco, which, together with the sugar cane, has proved a source of comparative wealth to the Kunbis, and raised them above those of many other parts. The influence of wealth on human character, is strikingly evinced by the Kunbis of this district, who bear themselves with great haughtiness as vastly superior to their brethren in the other districts, and who have gone so far as to restrict intermarriages between the favoured residents of a few wealthy villages. The Kunbis, or Patidars, went so far as to express to me a wish that my tent was pitched elsewhere, inasmuch as their women would have to pass it, on their way to the well. This was mere affectation. Whilst we were here, there arrived several gádis full of Kunbis from distant villages, who assembled to show their attention to the family of the deceased Patel of this village. We had, consequently, a fine opportunity of declaring the truth. Desai and Gungaram preached with

much power. A Sádhu came into the tent, and bore his testimony to the truth of what we were saying. I asked him whence he had got his knowledge. He answered, 'from a book received years ago in the Broach district.' As he left us, he whispered in my ear, '*The new birth is of the spirit, and not of the flesh*'—referring to a tract he had read 'On the new Birth.' These scattered seeds of Divine knowledge—who shall say where they may not some day germinate?—these scattered principles of truth, who shall say when they may not be quickened by the Life-giving Spirit? Is it a little matter that holy truths become known by one and another of the people, and are occasionally adopted theoretically, although they may not yet be allowed to influence the conduct? Can we imagine these truths to remain long unproductive?"

HINDOO FANATICISM.

"*Nariad*.—About a quarter of a century ago, Bishop Heber was at this place, and held, if I recollect aright, a personal conversation

with Narayan Swami, the so-called Reformer of Guzerat. The contrast which the bishop draws between the native Guru and himself, and the hopes and expectations he entertained respecting the future career of that man, evince little knowledge of Narayan's real character and position. Like almost all the founders of sects, among the Hindus, Narayan made himself God. He claimed, and his disciples rendered Divine honours. He is now as completely an incarnation of the Supreme as was Krishna. More than that, the Swámi claimed, or his disciples claim for him, the full power to forgive all sin, and as though Satan willed to adopt the very language of Christians relative to the true atonement for sin, the first injunction on Narayan's disciples is to go to him, cast all their sins at his feet, and take merit from him. The zeal of these disciples approaches to ferociousness. They are blustering and overbearing. They are producing much social misery."

A REMARKABLE PROPHECY.

"After addressing the people in this town, a Hindustani Sadhu who was performing *tap*, and had for five years retained a standing posture, leaning night and day on a portable stand, said to the congregation, 'You oppose yourselves in vain; I tell you, the day is coming when *all of you will drink out of one cup.*' The people looked confounded, and anger was very distinctly manifested. The Sadhu, however, was not daunted, and said, 'What is your caste? Is not God one, and are not we, black and white, all one? These caste distinctions will cease, and all will be gathered into one.'"

A NICODEMUS.

"One of our daily hearers came to us by night. The object of his inquiry was interesting, viz., 'How may I know that there is certainly amongst you the knowledge of God? If I embrace your religion, I shall have to give up the world and be cast off by my people. If I submit to this, and yet find myself after all without true knowledge, I shall be above all, wretched.' Deeply interested was I in this statement, and endeavoured to show him that there was with us true knowledge and eternal life. I fully expect to see this man again. He serves the Nawab of Cambay."

EARNEST INQUIRERS.

"*Kutal.*—I arrived here after sunset, and had laid down in the small tent when I heard some one reading the Gospel of St. John, with tones of earnestness. I immediately asked who it was, and a young Brahman came into the tent accompanied by a Khatri. The youth said he was anxious to obtain the knowledge of God; 'I have been,' said he, 'to Kasi (Benares), Puna, and other places; I have bathed in the Ganges, and many other sacred rivers, but I have found no peace, no satisfaction, no knowledge of God. I am sick at heart,—for fifteen days I have been greatly distressed. Now what have you to tell me? God surely has brought you to this place.' On hearing these words, I told him of 'One God, and our Lord Jesus Christ.' He listened with earnest attention to what I said, as well as to Gungaram. He seemed to have a soul in earnest."

"On our return, as we were passing through this same village, Gungaram met with an interesting incident. A Kunbi was reading at the threshold of his house, one of our books 'On the Death of Christ.' Gungaram accosted him, 'Understandest thou what thou readest?' The Kunbi replied, 'A little, but our people turn the books to ridicule, and tell me not to read.' Gungaram, who was altogether a stranger to the man, said, 'These words are more precious than gold. Read them, and you will find much good.' The Kunbi answered, 'Very well; you are the first that has given me any encouragement,' and went on reading."

MUSSULMAN DEPRAVITY.

"*Bahlyj.*—The Mussulmans who form a considerable portion of the population here, are more degraded than any I have ever seen. They were, with Hindus, listening to me, when one of them spoke in favour of Mata, the popular goddess. Surprised at such a defence from a Mussulman, I pursued the inquiry and found that the class, generally, were worshippers of the goddess, offering sacrifices of goats to it, and making vows as the Hindus. They were evidently ashamed of the fact, which they were forced directly and indirectly to acknowledge. What a melancholy view of the downward tendency of

human nature ! The Mussulman is always, night and day, muttering that there is none but one God, and yet with this truth on their lips, were these people belying their own faith by invocations to a Hindu goddess, or rather female *demon*. Mussulmans and Hindus mutually helped each other in defence of monstrous lies."

A NATIVE CHRISTIAN BEARING WITNESS
TO THE TRUTH.

"Gungaram gave a noble testimony to the power of the gospel, drawn from his own experience. The substance was as follows:—

"We do not want you to receive what we offer on our mere word. We have tried the power of this medicine for the sin of the world, and having found it effectual to ourselves, offer it to you. Look at me, I was formerly a great liar, was always deceiving and telling lies in my trade. I was also little conscious that in doing so I was committing great sin. This word came to me. As I received it and understood it I learned to hate lying. Still I did not at once abandon it, as the habit was so strong. But as I learnt still more and more, and prayed more and more, and knew the *death of Christ for sin* more and more thoroughly, I was enabled to leave off the sin. I do not say that I am as yet free from the sin, but this I say, that if I lie I sincerely repent of it, and am made very unhappy till I have obtained pardon. And so, likewise, with other sins. I do not say that I am perfect, but I do say—that I have actually left off those sins which formerly I practised, so that if I were to do what is sinful I should be rendered miserable.

"Now, I never learned purity from reading about Krishna's wicked conduct, as recorded in the Shastras. I never learned to

hate any sin, from all my knowledge of the gods of India; but from this word—the word of Jesus Christ, the Saviour of sinners, who died for us, I have learned, and hope to go on learning, till I shall be taken away from sin altogether."

"Was it not worth while crossing the Atlantic and Indian Oceans to hear such genuine testimony from an intelligent native? Verily, I did rejoice, and will yet rejoice."

AN OASIS IN THE DESERT.

"Bursad, December 21st.—On account of the Lord's Supper, which was to be celebrated by the Mahi Kantha Christians at this place, Gungaram and I returned from the districts.

"This was a joyful Sabbath-day—one of those more blissful than the rest, which are ever and anon given to deepen our impressions of the heavenly rest, and draw forth our aspirations for it. The three missionaries were for the first time assembled together at Bursad. Not one of the converts was absent. An unusual degree of bodily health was enjoyed by all, and marks of spiritual health were manifest. The faces of all beamed with joy, and expectation. Two baptisms were to take place, and in the evening the Supper of the Lord.

"It was a high day, and every one seemed prepared for it. We met in the new, but as yet unfinished bungalow. In the morning a sermon was preached from Joel ii. 28, 'And it shall come to pass, afterward, that I will pour out my Spirit upon all flesh,' &c.

"Sincere were the prayers and heartfelt their responses, which were offered up for the gift of the Spirit on the Missionaries, the Church, and the people of the land. All felt that it was a hallowed season."

STATISTICS OF MISSIONS IN INDIA AND CEYLON.

From the "Calcutta Christian Advocate" of Nov. 6, 1852.

THE Rev. J. Mullens, of the London Mission, Bhowanipore, Calcutta, has been engaged during 1852, in correcting the Missionary Statistics, published by him in the preceding year. Great care and labour have been bestowed on the subject, and the statistics are now as nearly correct as it is possible to make them, and they will form an excellent standard by which to regulate the statistics of Missions in India in future years.

The tables published in the "Christian Observer" for the present month are very full. The following preface to the tables gives the substance of their contents, and will be read with interest by all concerned in the progress of Christianity in the East:—

"The attempt made last year to exhibit in statistical tables the present position and agency of Christian Missions in India, excited considerable interest among the supporters of those Missions, and exhibited gratifying and unexpected results. At the same time it was well known that in some parts the tables published were of doubtful authority, and in others incomplete. The *Calcutta Missionary Conference*, before whom the tables were first laid, desirous of seeing these defects removed, and of securing as far as possible a complete and authoritative collection of statistical details concerning Indian Missions, requested the compiler to undertake the task of getting those tables revised, and their information brought down to the commencement of the present year, 1852. They offered, at the same time, to bear all the expense of the inquiry.

"In order to secure a successful issue to the proposal, the tables of last year were reprinted on separate sheets, and to every Missionary, or body of Missionaries, at each station, a copy of the sheet describing that station was sent, with the request that all the particulars respecting it might be corrected, and the paper returned to Calcutta. The co-operation of all Missionaries was earnestly invited, that the statistics might be perfectly correct in every case. The papers thus sent through all the presidencies of India and the island of Ceylon were *two hundred and fifty* in number. The difficulty and expense of transmitting so many letters to such long distances were very great, but the willing aid

"At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of	22	Missionary Societies.
These include	443	Missionaries;
of whom	48	are Ordained Natives;
together with	698	Native Catechists.
These agents reside at	813	Missionary Stations.
There have been founded	331	Native Churches,
containing.....	18,410	Communicants:
in a community of	112,191	Native Christians.
The Missionaries maintain	1,347	Vernacular Day-schools,
containing.....	47,504	Boys:
together with	93	Boarding-schools,
containing	2,414	Christian Boys.

of able coadjutors considerably diminished both. The Rev. M. Winslow kindly took charge of those circulated in the Madras Presidency, and Sir A. Oliphant of those in the island of Ceylon. To the kind interest and attention of these gentlemen the inquiry in those distant parts of Hindostan is much indebted for the success with which it has met.

"Of the two hundred and fifty papers issued no less than *one hundred and eighty-seven* were returned corrected. Concerning *forty-eight* of the stations described in the remainder, information on all chief points has been obtained from the printed Reports for 1851. The details of *nine* others exhibit those stations as they appeared at the end of 1850: the remaining *six*, about which no reply was received, are left almost blank. It would thus appear that of the whole number of stations (three hundred and fourteen) described in these papers, the details of **THREE HUNDRED** are furnished upon the best authority, that of Missionaries upon the spot, and are brought down to the beginning of the present year.

"The result of this second and more complete inquiry into the statistics of Christian Missions in Hindostan, exhibits those Missions as occupying a higher position, and as being blest with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact the following condensed summary will furnish striking evidence:—

They also superintend.....	126	Superior English Day-schools;
and instruct therein.....	14,562	Boys and Young Men.
Female Education embraces	347	Day-schools for Girls,
containing.....	11,519	Scholars,
but hopes more from its	202	Girls' Boarding Schools,
containing.....	2,779	Christian Girls.
For the good of Europeans	71	Services are maintained."

The entire Bible has been translated into *ten* languages; the New Testament into *five* others; and separate gospels in *four* others.

Besides numerous works for Christians, 30, 40, and even 70 tracts have been prepared in these different languages suitable for Hindoos and Musalmans. Missionaries maintain in India *twenty-five* printing establishments.

This vast Missionary agency costs £190,000 annually; of which, about one sixth, or £33,500, is contributed by European Christians resident in the country.

By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude—"WHAT HATH GOD WROUGHT!"

SACRAMENTAL OFFERING TO THE NECESSitous WI- DOWS AND ORPHANS OF DECEASED MISSIONARIES AND ALSO TO AGED AND INFIRM MISSIONARIES.

LONDON AND ITS VICINITY.

	£	s.	d.		£	s.	d.
Barbican Chapel	8	11	6	Leeds—Salem Chapel	1	12	0
Craven [Chapel—Anonymous	5	0	0	Maidenhead	6	16	6
Kensington	15	4	2	Milverton	0	12	2
Surrey Chepel	18	0	0	Morley—Zion Chapel	0	15	0
Trinity Chapel, Brixton	6	7	0	New Lanark	1	0	0
Union Chapel, Islington	16	17	8	Otley—Salem Chapel	1	0	0
				Plymouth—Norley Chapel	9	5	4
				Union Chapel	1	0	0
				Reading—Broad-street	4	1	6
				Sale	0	18	0
				Salford—Chapel-street	4	12	6
				Sheffield—Garden-street	1	0	0
				Lee Croft	1	0	0
				Queen-street	6	12	0
				Stowmarket	2	2	0
				Throop	1	5	0
				Tintwistle	3	0	0
				Ware—Old Meeting	2	13	10
				West Bromwich—Ebenezer			
				Chapel	2	10	0
				Acknowledged last month	1203	1	11
					1362	11	1

CONTRIBUTIONS TO ENABLE THE DIRECTORS TO RE-
COMMENCE THE MISSION IN MADAGASCAR.

LONDON AND ITS VICINITY.

Donations.

	£	s.	d.
B. G. T.	50	0	0
Hon. A. Kinnaird, M.P.	50	0	0
Right Hon. The Lord Mayor, M.P.	21	0	0
T. Spalding, Esq.	21	0	0
Edward Edwards, Esq.	20	0	0
S. C.	20	0	0
The Misses Edwards	15	0	0
Thomas Smart, Esq.	10	10	0
Mrs. Frederick Smith	10	10	0
W. Walker, Esq.	10	10	0
Travers Buxton, Esq.	10	0	0
C. Gray, Esq.	10	0	0
T. Jacomb, Esq.	10	0	0
J. D.	10	0	0
W. W. Nash, Esq.	10	0	0
C. Richardson, Esq., per Rev. Dr. Leifchild	10	0	0
T. Dix, Esq.	5	5	0
J. Sharp, Esq.	5	5	0
Mrs. Casterton	5	0	0
B. Claypon, Esq.	5	0	0
Jesse Curling, Esq.	5	0	0
Mrs. Edwards	5	0	0
A Friend	5	0	0
A Friend to Missions, S.	5	0	0
John Labouchere, Esq.	5	0	0
M. H. B.	5	0	0
Mrs. Piffard	5	0	0
Miss Sabine	5	0	0
A. Steedman, Esq.	5	0	0
Rev. H. Townley	5	0	0
X. Y. Z.	5	0	0

Collections, &c.

Abney Chapel—E. Herne, Esq.	20	0	0
Miss Cooper	20	0	0
R. J. Kitchener, Esq.	5	5	0
Under 5l.	20	17	6

66l. 2s. 6d.—

Clapham—Rev. James Hill	124	17	0
Deptford—Rev. J. Pulling	7	0	0

Finsbury Chapel—Rev. Dr. Fletcher	20	2	0
Holywell Mount Chapel—Rev. E. Manning	42	4	6

New Tabernacle—Rev. I. Vaughan	5	5	4
After Prayer Meeting	5	5	4

W. Fontaine, Esq.

10l. 10s. 4d.—

		£	s.	d.
Paddington Chapel — Mr. Benham	.	.	5	0
Under 5l.	.	.	11	5
		16l. 5s.		

		£	s.	d.
Stockwell Chapel—Mr. Bristow	.	.	5	0
Mr. John Cook	.	.	5	0
Mrs. Schroeder	.	.	5	0
A Friend	.	.	5	0
Under 5l.	.	.	12	13
		32l. 13s.		

		£	s.	d.
Trevor Chapel—per Rev. Dr. Morison:				
G. Mitchell, Esq.*	.	10	10	0
Rev. Dr. Morison	.	5	5	0
Mr. Youngman	.	5	5	0
Mr. Radermacher	.	5	0	0
Under 5l.	.	37	1	5
		63l. 1s. 5d.		

		£	s.	d.
Union Chapel, Brixton Hill—per Rev. J. Hall:				
J. Brand, Esq.	.	25	0	0
A Lady and Gentleman	.	10	10	0
J. Smith, Esq.*	.	10	0	0
Mrs. Bousfield	.	5	0	0
Mr. Heptenstall	.	5	0	0
J. Morgan, Esq.	.	5	0	0
T. Waterman, Esq.	.	5	0	0
Rev. John Hall	.	5	0	0
Under 5l.	.	16	7	6
		86l. 17s. 6d.		

		£	s.	d.
Union Chapel, Islington—per Rev. H. Allon:				
Mr. Henry Reed	.	50	0	0
Mr. W. Leavers*	.	25	0	0
Mr. Henry Spicer	.	25	0	0
Mr. W. R. Spicer	.	25	0	0
Right Hon. Lord Mayor, M.P.	.	5	5	0
Mr. T. Challis	.	5	5	0
Rev. H. Allon	.	5	0	0
Mr. T. Bamford	.	5	0	0
Mr. Brown	.	5	0	0
Miss Davidson	.	5	0	0
Captain Dougal, R.N.	.	5	0	0
Mr. Hale	.	5	0	0
Mr. B. Smith	.	5	0	0
Mr. Parkinson	.	5	0	0
Mr. James Tucker	.	5	0	0
Miss Thomas	.	5	0	0
Mr. W. Tyler	.	5	0	0
Mr. R. Wright	.	5	0	0

	£ s. d.	£ s. d.	
Mr. S. T. Williams . .	5 0 0	Alderman Guinness . .	5 0 0
Under 5l. . . .	4 0 0	B. L. Guinness, Esq. .	5 0 0
	204l. 10s.—	Dowager Viscountess	
York Road, Lambeth—per		Harberton . . .	5 0 0
Rev. T. Davies, in addition		Collection in her Lady-	
to 30l. acknowledged		ship's School-room .	6 0 7
before	5 0 6		61l. 0s. 7d.—
Sums under 5l. . . .	23 6 3	Dudley—J. Hall, Esq. .	5 0 0
COUNTRY.		J. Whitehouse, Esq. .	5 0 0
Barnsley	5 0 0	Under 5l. . . .	8 0 0
	18l.—		
Bath—per Rev. J. Owen :—		Dundee—in addition to 115l.	
James Deare, Esq. . . .	100 0 0	acknowledged before —	
Mrs. Smith	50 0 0	William Baxter, Esq. .	50 0 0
Mrs. Ames	20 0 0	Farnworth—T. Barnes, Esq.	
Mrs. Templer	5 0 0	M.P.	30 0 0
Charles Tilt, Esq. . . .	5 0 0	Frome—Zion Chapel . .	11 5 0
Dr. Bell	5 0 0	Gravesend—J. Large, Esq. .	20 0 0
Under 5l. . . .	23 11 6	Hadleigh—Collection . .	9 15 1
	208l. 11s. 6d.—	Halifax—Square Chapel .	42 14 10
Beccles	10 0 0	Sion Chapel	28 14 9
	———	Harrison Road Chapel .	12 10 2
Birmingham—Per Rev. J. A. James :—		M. Paterson, Esq. . . .	5 0 0
Rev. J. A. James	10 0 0		88l. 19s. 9d.—
Mr. H. Wright	10 0 0	Halstead—Old Meeting .	22 14 0
Mr. Hall	10 0 0		
Mr. Parry	10 0 0	Hoddesdon—Rev. W. Ellis. .	5 0 0
Mr. Lethryton	5 5 0	Huddersfield — Ramsden-	
Mr. Beilby	5 0 0	street Chapel :—	
Mr. Beaumont	5 0 0	W. Willans, Esq. . . .	10 0 0
Mr. Keep	5 0 0	Young Ladies' Mission	
Mr. Graham	5 0 0	Bazaar Fund	15 0 0
Mr. Langebear	5 0 0	Sums under 5l. . . .	19 4 0
Mr. Joseph James	5 0 0		41l. 4s.—
Mr. Crowley	5 0 0	Hull—J. S. Thompson, Esq. .	5 0 0
Mr. Parker	5 0 0	Ipswich—Tacket-street Cha-	
Anonymous	5 0 0	pel	49 7 10
Under 5l. . . .	97 10 0	Kidderminster—Old Meet-	
	187l. 15s.—	ing	17 10 0
Blandford	7 0 0	Leeds—in addition to 55l.	
Bridport	5 2 0	acknowledged before —	
Bromley—G. Johnson, Esq. .	5 0 0	Collection	12 13 0
Rev. G. Verrall	5 0 0	Queen-street Chapel—	
Bromsgrove	5 6 8	Rev. W. Guest :—	
	———	Produce of Ladies'	
Chelmsford—		Bazaar	75 0 0
W. C. Wells, Esq. . . .	20 0 0		
I. Perry, Esq. . . .	20 0 0	Lightcliffe, near Halifax—	
Collections—New Lon-		Collection	5 5 8
don-road Chapel . . .	30 2 6	Liverpool — Great George-	
	70l. 2s. 6d.—	street Chapel :—	
Cheltenham—J. B. G. P.		R. A. Macfie, Esq. . . .	50 0 0
Paske, Esq. . . .	5 0 0	J. Cropper, Esq. . . .	25 0 0
Clare—Mrs. Soundy . . .	5 0 0	E. Cropper, Esq. . . .	25 0 0
Dublin—Arthur Guinness,		R. Alison, Esq. . . .	10 10 0
Esq. . . .	25 0 0	T. Burley, Esq.* . . .	10 0 0
X. Y. Z. . . .	20 0 0	W. Crosfield, Esq.* . .	10 0 0
	———	D. James, Esq. . . .	10 0 0

	£	s.	d.
S. Job, Esq.*	10	0	0
T. Bulley, Esq.	5	0	0
G. Head, Esq.	5	0	0
J. Job, Esq.	5	0	0
W. Jones, Esq.	5	0	0
T. Matheson, Esq.	5	0	0
Under 5l.	12	4	0

187l. 14s.—

Crescent Chapel:—

James Stitt, Esq.*	25	0	0
John Stitt, Esq.*	20	0	0
Alfred King, Esq.	20	0	0
A Friend	10	0	0
John Baxter, Esq.	5	0	0
W. Ferguson, Esq.	5	0	0
C. R. Hall, Esq.	5	0	0
J. King, Esq.	5	0	0
Mr. Lassell	5	0	0
R. Smith, Esq.	5	0	0
Under 5l.	50	0	0

155l.—

Wavertree Chapel:—

T. Pearson, Esq.	5	0	0
J. A. Picton, Esq.	5	0	0
Under 5l.	2	6	0

12l. 6s.—

Liverpool Total . 355 0 0

Malton—J. Dunlop, Esq. . 5 0 0

Manchester — S. Fletcher, Esq.*	50	0	0
Mr. Wood	25	0	0
Mrs. Rule	5	0	0

Cavendish Chapel—Rev. Dr.

Halley:—			
J. Kershaw, Esq., M.P.*	50	0	0
J. Sidebottom, Esq.	20	0	0
T. Hunter, Esq.	20	0	0
J. Spencer, Esq.	10	0	0
J. Kershaw, Jun., Esq.	10	0	0
J. Crewdson, Esq.	10	0	0
J. Pope, Esq.	5	0	0
W. Wright, Esq.	5	0	0
F. Milne, Esq.	5	0	0
Three Friends	5	0	0
J. W. Carver, Esq.	5	0	0
J. Robertson, Esq.	5	0	0
W. Woodward, Esq.	5	0	0
Sums under 5l.	20	16	0

175l. 16s.—

Rusholme road Chapel—

Rev. J. Griffin:—			
G. Hadfield, Esq., M.P.*	25	0	0
J. Thompson, Esq.	21	0	0
E. Wood, Esq.	10	0	0
Mrs. Crewdson	5	0	0
R. Hope, Esq.	5	0	0

	£	s.	d.
T. Gasquoine, Esq.	5	0	0
J. Milne, Esq.	5	0	0
T. Simpson, Esq.	5	0	0
Sums under 5l.	45	10	0
126l. 10s.			
Manchester Total	382	6	0

<i>Melton Mowbray</i> — Collection	.	.	.	5	0	0
<i>Norwich</i> — J. H. Gurney, Esq.	.	.	.	20	0	0
<i>Petersfield</i> — E. Daniell, Esq.	10	0	0			
<i>Penrith</i> — per Rev. W. Brewis	10	11	0			

<i>Plymouth</i> — Norley Chapel:—						
D. Derry, Esq.	5	0	0			
J. Haycroft, Esq.	5	0	0			
A. Rooker, Esq.	5	0	0			
W. Stuart, Esq.	5	0	0			
Under 5l.	28	7	0			
48l. 7s.						

<i>Preston</i> — J. Bryning, Esq.	5	0	0
<i>Rochester</i> — W. Bell, Esq.	5	0	0
<i>Rotterdam</i> — Per W. Jay, Esq.	5	0	0

<i>Ryde</i> — Per Rev. Dr. Ferguson	12	0	0
<i>St. Neots</i> — Collection	5	5	0
<i>Sherborne</i> — J. Balster, Esq.	5	0	0
<i>Sligo</i> — Collections	6	0	0
<i>Southampton</i> — B.	5	0	0
<i>Stroud</i> — Bedford Chapel	15	0	2
<i>Sunderland</i> — Ebenezer Chapel	5	5	0

<i>Teddington</i> — Rev. A. Wilkinson, Incumbent	5	0	0
<i>Torquay</i> — William Wilson, Esq.	5	0	0
<i>Trowbridge</i> — in addition to 15l. acknowledged before	15	0	0
<i>Wattesfield</i>	5	14	6
<i>Welford</i> — Collection	7	12	0

<i>Whitehaven</i> — W. Wilson, Esq.	5	0	0
<i>Wirelescombe</i> — Per Rev. E. Griffiths	11	0	3
<i>Woodbridge</i> — Quay Meeting	5	15	0
<i>Worthing</i> — Rev. John Clayton	5	0	0

A Friend in <i>Yorkshire</i>	50	0	0
Sums under 5l.	133	7	1
Acknowledged last Month	2,469	7	4
	5685	17	1
* Previously acknowledged	240	10	0

£5445 7 1

MISSIONARY CONTRIBUTIONS.
From 14th February to 12th March, 1853, inclusive.

	l. s. d.		l. s. d.		l. s. d.		l. s. d.	
R. T.	5 0 0	Ebenezer Chapel, Shadwell, Mr. J.	l. s. d.		Paddington Chapel. For Madagascar.		l. s. d.	
Ditto for Widows' Fund	1 0 0	Boak(A.)	1 1 0		Mr. Benjamin	5 0 0	Mr. James Blacket..	l. s. d.
A Tourist	4 0 0				Mr. Salt	3 2 0	Mrs. Potter.....	2 2 0
Mrs. Elliott	3 0 0	Falcon-square, E.			Mrs. Stratton	2 0 0	Mrs. Allison.....	1 0 0
John Moore, Esq. (A.)	5 0 0	Mason, Esq.	10 0 0		Miss Stratton	1 0 0	Mr. Applegate	1 0 0
Miss Moore	1 1 0				Mr. A. C. Stratton..	2 0 0	Mr. Brown.....	1 0 0
Miss S. Moore (A.)	1 1 0	For Madagascar.			Mr. T. S. Fisher	1 0 0	Mr. Pason.....	1 1 0
John Moore, Esq., for the Native Teacher, Joseph Moore	10 0 0	E. Mason, Esq.	10 10 0		Mr. G. Roberts	1 0 0	Mr. Hunter.....	1 0 0
Miss S. Moore and Miss S. Moore, for the Native Teacher, John Hickes.....	10 0 0	Miss Mason	10 10 0		Mr. J. F. Betts	1 0 0	Mr. Imray.....	1 1 0
Miss S. Moore, for the Native Girl, Catherine Lovell..	3 0 0	Dr. J. R. Bennett	3 3 0		Mr. Swinscow	1 0 0	Mr. Lee.....	1 0 0
	30l. 2s.	Master and Miss Bennett	0 2 6		Mr. S. Betts	0 10 0	Mr. Rideal	1 0 0
		Juvenile Tract and Missionary Society	1 0 0		G.	0 10 0	Mr. Woolerton	1 0 0
		35l. 5s. 6d.			Anonymous	0 3 0	Mr. Christian	0 10 0
		Holywell Mount. For Madagascar.					Mr. Pizold	0 10 0
		Mr. Green, Islington	5 0 0				Mr. Wilson	0 10 0
		Mr. John Green	5 0 0				Sums under 10s.	0 13 6
		Rev. E. Mannerin	5 0 0				86l. 17s. 6d.	
		Mr. Spencer	2 2 0				Westminster Chapel, Lady Jane Ellice, for the College at Rarotonga.....	5 0 0
		Mr. Bradley	2 0 0					
		Mr. Hall	2 0 0					
		Mr. Ardley	1 1 0					
		Mr. Bradley	1 1 0					
		Mr. Burge	1 0 0					
		Miss Meech	0 15 0					
		Mr. Thorowgood	1 0 0					
		Mr. Walker	1 0 0					
		Mr. Wilkinson	1 0 0					
		Miss Jane Palliser	0 15 0					
		Mr. Mrs. Serle	0 11 0					
		Mr. Benson	0 10 0					
		Miss Burgess	0 10 0					
		Mr. Gibbs	0 10 0					
		Mr. John Gibbs	0 10 0					
		Mr. Holt	0 10 0					
		Mr. Hunt	0 10 0					
		Mr. Ingram	0 10 0					
		Mr. E. H. Manner-						
		ing	0 10 0					
		Mr. Massingham	0 10 0					
		Ditto, Children	0 10 0					
		Mr. Snuggs	0 10 0					
		Mr. Swainsbury	0 10 0					
		Mr. Tharpe	0 10 0					
		Mr. Turner	0 10 0					
		Mrs. Weldon	0 10 0					
		Mr. Beam	0 5 0					
		Mr. Blankarn	0 5 0					
		Mr. Brimson	0 5 0					
		Mr. H. Cox	0 5 0					
		Mrs. Dorner	0 5 0					
		Mr. Millsted	0 5 0					
		Miss Purnell	0 5 0					
		Mr. T. Smith	0 5 0					
		Mr. Stapleton	0 5 0					
		Mr. Watford	0 5 0					
		Mr. Wells	0 5 0					
		Mrs. Wenn	0 5 0					
		A Friend	0 5 0					
		Mr. Bruton	0 5 0					
		Mr. J. Allbrook	0 2 6					
		Mr. Brock	0 2 6					
		Miss Carter	0 2 6					
		Mrs. Dawes	0 2 6					
		Mrs. Hodges	0 2 6					
		Mr. Johnson	0 2 6					
		Mr. Socum	0 2 6					
		Mr. J. Stillwell	0 2 6					
		Miss Edwards	0 15 1					
		Miss L. Temple	1 8 7					
		Miss A. Warren	1 2 5					
		Mr. W. Allwright	3 17 2					
		Mr. F. Fryer	1 6 0					
		Master A. James	0 17 8					
		Miss Robinson's						
		Donation per Miss						
		M. Sewell	0 5 0					
		Collection at Annual Meeting	3 12 0					
		Subscriptions from the Children of the Sabbath-school, per Mis King	3 1 6					
		Kensington, Ditto	38 0 6					
		Oxford-street Sabbath-school, A						
		Printing Reports ...	1 6 6					
		Jamaica-row, on account	36 14 0					
		For Paddington Chapel, Miss R. Wontner (D.)	10 0 0					
		For Holywell Mount, Mr. Hall	42l. 4s. 6d.					
		For Paddington Chapel, For Madagascar.						
		For Robert-street, Grosvenor-square, W. Cullum, Esq., for the Native Teacher, William Cullum	10 0 0					
		For Salem Chapel, Mile End.						
		Rev. H. L. Adams (A.)	1 1 0					
		Ditto, for Madagascar.						
		2l. 1s.						
		Southgate - road Chapel, Sacramental Collection, for the Madagascar Mission	4 6 9					
		Tottenham - court Chapel Juvenile Society, per Mr. R. C. Puckett	17 0 0					
		Trevor Chapel. For Madagascar.						
		Mr. and Mrs. Bartlett	2 2 0					
		Mr. W. Bartlett	0 10 0					
		Mr. Snuggs	0 10 0					
		Mr. Swainsbury	0 10 0					
		Mr. Tharpe	0 10 0					
		Mr. Turner	0 10 0					
		Mrs. Beisly	0 10 0					
		J. B. Bergne, Esq.	2 2 0					
		Mr. Brown	0 10 0					
		Mr. Burleton	1 0 0					
		Mr. Channon	0 10 0					
		Mr. Chappell	0 10 0					
		Mr. Collier	1 0 0					
		Mr. Didden	0 10 0					
		Mrs. Dunn	2 0 0					
		Mr. Epworth	2 0 0					
		Mr. French	0 10 0					
		Friend, per Dr. Morison	0 10 0					
		Mrs. Gibbs	1 0 0					
		Mr. Gordon	0 10 0					
		Mr. Greig	1 0 0					
		Mr. and Mrs. Lowndes	1 0 0					
		Mr. Mackey	0 10 4					
		Mr. Fleet	2 2 0					
		Mr. Field	1 1 0					
		Mr. Fletcher	1 1 0					
		Mr. Ford	0 10 0					
		Four Friends	2 15 0					
		Friends, for the East and West Indies	3 1 0					
		Mr. Poultney	2 2 0					
		Mr. Sabine	1 1 0					
		Mr. Trumper	1 1 0					
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